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LONDON, SATURDAY, SEPTEMBER 22, 1894.

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"CONSTITUTION" IN A POLITICAL SENSE.

A glance at any book of reference (*e.g.*, 'Chambers's Encyclopædia') in which this political term is treated will show that

"it is commonly understood that (elsewhere than in England) since the formation of the federal government of the United States of America, or, at least, since the first French Revolution, the idea of a 'Constitution' has been generally that of a body of written public law, promulgated at once by the sovereign power."

Macaulay says ('Hist.,' i. 1):—

"A constitution of the Middle Ages was not, like a constitution of the eighteenth or nineteenth century, created entire by a single act, and fully set forth in a single document.....As eloquence exists before syntax, and song before prosody, so government may exist in a high degree of excellence long before the limits of legislative, executive, and judicial power have been traced with precision."

I think it will be acknowledged by the historical student that the treatment of this word—one of the most important in the English language—in the 'N. E. D.' is hardly satisfactory, so far as sections six and seven are concerned. Under section seven, there is a very long editorial note to the effect that the sense—

"the system or body of fundamental principles according to which a nation, state, or body politic is constituted and governed.....gradually arose out of the prec. between 1689 and 1789."

The quotations in illustration of that position are: 1689, 'Declar. Estates of Scotl.,' April 11 (which is given *in extenso* in Steele's 'Crisis'); 1735–8, Bolingbroke, 'On Parties'; 1750, 'Chesterf. Letters' (1744), iii. 2; 1789, 'Const. U.S., Preamb.; 1789–92, A. Young, 'Trav. France, 124; 1791, Paine, 'Rights of Man.'

There is no such *terminus a quo* for the meaning in this section of the great dictionary. Written documentary constitutions were no eighteenth century novelties. The portent would have been—to borrow Cicero's joke about the snake and the crowbar—the sudden bursting of a full-blown unwritten constitution upon a startled world. The following quotations have been picked up almost at random along the highway of English history; and any reader of 'N. & Q.' can easily add to them out of his own treasury.

Taking the last reference as a starting point, I find the following in "A Defence of the Pamphlet ascribed to John Reeves, Esq., and entitled 'Thoughts on the English Government,' by the Rev. J. Brand, A.M." (not the antiquary), 1796:—

"It will be of use, therefore, to commence these observations with a definition of the term Constitution, in its genuine and original sense. Our Laws are divisible into two classes: Those which relate to the subject as such; and those which relate to the Governors as such; or in the exercise of the functions of Government. The whole mass of the latter form the Constitution of Government; the parts of which are found scattered up and down in the Statute and Common Law, and the Constitution is, in this sense, what is so already constituted, and nothing else."

From Reeves's 'Thoughts on the English Government' (1795), I may quote:—

"The abdication of King James the Second, and the transactions that ensued upon the vacancy thereby made in the Throne.....have.....been vulgarly called *the Revolution*; upon what authority, I know not; it was not so named by Parliament, nor is it a term known to our Laws. This term had certainly no better origin than the conversation and the pamphlets of the time. .....Too many among us.....have no love for *the Constitution*, but for that which was *formed at the Revolution*; and they are good subjects and loyal, only upon *Revolution principles*."—P. 39.

"They [*i.e.*, "the Republicans, Presbyterians, and Sectaries.....who had taken their stand among the Whigs"] invented the term Revolution, to blind and mislead.....and by the glorious spell of—*the Constitution*—they can conjure up any form, fashion, modification, reform, change, or innovation in Government they please, and it shall still be nothing more than the genuine true English Constitution.....The term *Constitution* has nothing in itself objectionable; a plain man might receive it without suspicion of any mischievous implication lurking under it. It might be understood as a short way of speaking, for *the Constitution of the Government*. But those who introduced this mode of expression were men famous for doing nothing without design."—P. 45.

"But these visionary zealots were reserved for a disgrace more mortifying than this, and from a quarter where it was, to say the truth, not deserved, and not at all to be expected. We live in an age of *Constitutions*; all the world are writing and talking upon Constitutions.

.....At this moment of culmination and triumph, the Constitution-makers of France and America, having arrived at such skill in this trade as to out-do their masters, turn upon them, and tell them, 'The English have no Constitution at all!' and they follow up this assault by attacking *the Revolution* itself; questioning and reviling it in such terms as if they would insinuate that we had no more of a Revolution than of a Constitution."—P. 54.

To digress for a moment; I am here reminded of what the writer of the article "Constitution" in the 'Penny Cyclopædia' (1837) says:—

"The practice of torturing the words of all written law, till in effect the law or rule is made to express the contrary of what seemed to be at first intended, appears to be deeply implanted in the English race, and in those of their descendants who have established constitutional forms on the other side of the Atlantic. The value of all written instruments, whether called constitutions or not, seems considerably impaired by this peculiar aptitude to construe words which once seemed to have one plain meaning only, so that they shall mean anything which the actual circumstances may require, or may seem to require."

But to return to my task of traversing the 'N. E. D.'s' century. In Arthur Young's pamphlet 'The Example of France a Warning to England' (second edition, 1793) I find the following on p. 123:—

"They have been paying their incomes into the hands of men who are ready to convert the interest they make upon it to the establishment of a Convention in England, to consist of brother citizens of equality; to subscribe money, food, cloaths, and arms for the assassins and regicides of France, to enable them, by success at home, to subdue the *vices of the British constitution, by a radical reform*. This supine inattention, which turns a man's money to his own destruction, is highly reprehensible. Let those who are real friends to the constitution, expend their income with men whose principles are known, and not become, unthinkingly, promoters of sedition, and encouragers of republicanism."

I pass by Burke's celebrated work, and only advise the younger reader to study it in Mr. Payne's edition, with its suggestive introduction and scholarly notes. See also 'Thoughts on the Present Discontents' (1770).

Lord Chatham, in his speech on Jan. 9, 1770, said:—

"My Lords, it is to your ancestors, it is to the English barons that we are indebted for the laws and constitution we possess.....My lords, I think that history has not done justice to their conduct, when they obtained from their sovereign that great acknowledgment of national rights contained in Magna Charta; they did not confine it to themselves alone, but delivered it as a common blessing to the whole people."

Bolingbroke's brilliant 'Remarks on English History' swarms with the term *constitution* in its various bearings.

Reeves, in the pamphlet already quoted from, refers to a 'Discourse on the English Constitution,' extracted from Roger North's 'Examen.' The 'Examen' was finished in 1714, but the passage quoted by Reeves is probably much earlier than that date:—

"And here it may not be amiss to observe that instead of the old way of expression, the Laws of this Kingdom, or nation, his Majesty's laws, the laws of the land, or the common law, some affect to use the word constitution; which in itself is no bad word, and means no other than as before. But it is commonly brought forward with a republican face, as if it meant somewhat excluding or opposite to the monarchy, and carried an insinuation as of a co-ordination, or coercion of the monarchy."

I cannot give the page, but it may easily be found, as the 'Examen' is indexed. But whether North wrote that about the time of the Scottish Declaration, or later, it is quite certain that the term meant at that date "no other than as before."

Somers's famous tract, 'The Security of Englishmen's Lives; or, the Trust, Power, and Duty of the Grand Juries of England Explained,' begins as follows (I quote from the reprint of 1682. In the preface to the reprint of 1766 it is stated that "Bishop Burnet informs us that this tract was written on occasion of the Grand Jury of the City of London returning an *Ignoramus* upon a bill of indictment presented against Lord Shaftesbury in the year 1681"):—

"The Principal Ends of all Civil Government, and of Humane Society, were the Security of Mens Lives, Liberties and Properties, mutual Assistance and Help, each unto other, and Provision for their common Benefit and Advantage; and where the Fundamental Laws and Constitution of any Government have been wisely adapted unto those ends, such Countries and Kingdoms have increased in Virtue, Prowess, Wealth and Happiness, whilst others, through the want of such excellent Constitutions, or neglect of preserving them, have been a Prey to the Pride, Lust, and Cruelty of the most Potent."

J. P. Owen.

48, Comeragh Road, West Kensington.

(To be continued.)

BUNHILL FIELDS BURIAL-GROUND: REV. DR. RIPPON.

The annexed transcript of a MS. paper at this time in my keeping appears from its interesting character to merit publication in the columns of 'N. & Q.' Dr. Rippon's petition was presented at the meeting of the Court of Common Council held on Oct. 11, 1827:—

"To the Right Honourable Anthony Brown, Esq., Lord Mayor, the Aldermen, and Commons of the City of London, in Common Council assembled.

"The Memorial of John Rippon, of Dover Place, in the New Kent Road, in the County of Surrey, D.D. F.A.S.

"Showeth, — That your Memorialist many years since contemplated writing the History of Bunhill Fields Burial Ground, in the City Road (an estate which has been for nearly two centuries in the hands of the City of London), and of publishing the same, with the biography of several hundred of most eminent and learned persons who have been interred there since the year 1665, when the same was consecrated and 'enclosed with a Brick Wall, at the sole Charge of the City of London, in the Mayoralty of Sir John Lawrence, Knight.'

"That with a view to such object, and particularly in order to avail himself of the fullest means of research as

to the families and interments connected with that cemetery, your Memoralist first of all proceeded to obtain a copy of the Register of Burials from the time of its commencement in the year 1713, which your Memorialist was enabled to accomplish under the friendly auspices and permission of Mr. William Mountague, the then Keeper of such burial ground; and your Memorialist, with his own hand, and by the dictation of his son, Mr. John Rippon, then a lad, then penned from the said Register an Alphabetical and Chronological Copy of all Burials there, and down to the year 1790, consisting of nearly forty thousand names.

"That in furtherance of such your Memorialist's design, he devoted two half-days of time weekly during several summers, aided by his said son and several other persons, in obtaining and copying all the inscriptions then visible on the several thousands of tombs and monuments placed in such ground—for the accomplishment of which, and in the brushing, washing, cleansing, and digging up of many hundreds of them which had either become nearly obsolete or had sunk below the surface of the earth, vast labour and expense were incurred.

"That the only aid which your Memorialist and his said son have ever obtained in their research, has been afforded to them by the use of a very scarce and small publication of inscriptions, printed in 1717, by Mr. Richard Rawlinson, an antiquarian, and by Mr. John Strype's improved and enlarged edition of 'Stowe's Survey of the City of London,' printed in 1720, both of which works, nevertheless, only contain about 150 inscriptions, and many of which have long since mouldered into dust.

"That in order to the precise identity of all such monuments, and particularly of those nearly obsolete, most of which were monuments for persons of the greatest learning and celebrity, who have ever been deposited there, your Memorialist then also identified the situations of every one of the monuments then erected and standing, and at the same time corrected every manuscript inscription taken, and inserted thereon, with his own hand, its exact situation, according to certain numbers, then recently placed on the walls, for the purpose of future ascertainment of places of interment.

"That in the midst of your Memorialist's pursuit and prosecution of such intentions relative to the said history, and after the preparation of the biography of several hundreds of the most learned and eminent persons interred in such ground, it pleased Divine Providence sorely to afflict him in his bodily health, insomuch that he was for a long time in imminent danger, and his life was despaired of; and he was also assailed by other considerable family afflictions, which became the occasion of the said work being then laid aside and abandoned by him.

"That your Memorialist's said son, with a view to the final completion of such work, has since the year 1790, continued to obtain and copy a continued Alphabetical and Chronological Register of the burials there, down to the end of the last year (1826), and has also continued, from time to time, down to the same period, to obtain and copy *verbatim et literatim* all the inscriptions which have been subsequently placed on the same, and all additional monuments which have been erected; and he hath likewise, within the last three months, identified the present situation of every tomb, head and foot stone, that is now standing there, with a view to the preparation and publication of a map of the said ground, and of its said intended history.

"That all of such inscriptions, with their respective places of situation, additions, and variations, have been ascertained and examined up to the present time, designating the same as they now appear, or have appeared, and that too lineally; and also pointing out the characters of letter in which they are cut; whether in Old English, Capital, Italic, Roman, German Text, or otherwise, and showing whether inscribed in words at length, or contracted, and how contracted; and the same have been bound in six large quarto manuscript volumes in alphabetical order.

"That in the course of such labour and examination, several hundreds of tombs and head stones were found to be, and have since become, quite defaced, unintelligible, and incapable of future identity or use; nevertheless, great numbers of them have, during the series of years in which your Memorialist and his said son have continued their researches and investigation, been capable of identity by them; and can now by their said manuscripts be pointed out to the descendants of the families of any such of them who have not become extinct; or who, by receipts for premiums paid, and other proofs of title in them, may have just right to their appropriation and use; but without which, however, your Memorialist submits that the same will ever hereafter be worse than useless, as such monuments occupy several hundreds of places which, in common justice, ought to be used and appropriated for the benefit of the public, and the increase of the annual revenue of the City of London, which would be produced from the employment thereof.

"That your Memorialist and his said son are, consequently, able, by their said manuscripts, to point out and identify all such tombs and other monuments, as have long been, or are now incapable of identity by any persons, except themselves, and they can likewise distinguish therefrom, if necessary, all such of them as have not been interred in, or used within the last three generations, whereby the just rights of the public may be ascertained and preserved, the eminence of the most renowned depository of the dead in all Europe continued and increased, and the annual revenue of the City of London arising from that estate must be greatly augmented.

"That it is the intention of your Memorialist and his said Son, to publish an elegant map of the ground, containing the names of all the persons upon whose tombs and monuments inscriptions are now visible, in the situations which they occupy, according to the numbers placed on the walls, and likewise to publish the said History and Inscriptions in chronological and alphabetical order, to be interspersed with the biography of the most distinguished persons whose remains have been deposited there, together with great numbers of their portraits, autographs, arms, and other embellishments, executed by the first artists.

"It is also intended to publish the said History by subscription, and in parts, and to dedicate the same, if permission be granted, to the Right Honourable the Lord Mayor, Aldermen, and Commons of the City of London."

DANIEL HIPWELL.

A MS. PRAYER BOOK OF MARY, QUEEN OF SCOTS.—In the *Catholic Magazine and Review* of November, 1831, is a very interesting account of a beautiful MS. Latin Prayer Book which belonged to Mary, Queen of Scots. The writer of the article, who signs M. H., says he saw this relic some time since at Cheltenham, through the kindness of a Catholic gentleman there, in whose possession it was. He describes the MS. as on vellum, splendidly illuminated and adorned with

innumerable pictures; a small quarto, with rich crimson cover and gold clasps. He adds that it far exceeded in beauty all the illuminated MSS. he ever saw, and, from internal evidence, he should judge it was written in France some 200 years before the time of Mary. He proceeds to say that it has been well ascertained that it was used by the captive queen in her prison of Fotheringay, and delivered as a legacy of departing affection to her faithful companion Dorothy Willoughby, daughter of Sir Christopher Willoughby and of Elizabeth, sister and heiress of Gilbert, Lord Talbois, of Kine, Lincolnshire.

The book commences with a beautiful calendar. At the head of each month a sign of the zodiac is elegantly painted. The following very ancient and curious Leonine verses are also written at the head of each month:—

January.
Prima dies mensis et septima, truncat ut ensis.
February.
Quarta subit mortem, prosternit tertia fortem.
March.
Primus mandentem, disrupit quarta bibentem.
April.
Denus et undenus est mortis vulnere plenus.
May.
Tertius occidit et septimus ora relidit.
June.
Denus pallescit, quindenus fundera nescit.
July.
Tredecimus mactat Julii, denus labefacta t.
August.
Prima necat fortem, perditque secunda cohortem.
September.
Tertia Septembris et denus fert mala membris.
October.
Tertius et denus est sicut mors alienus.
November.
Scorpius est quintus et tertius est nece cinctus.
December.
Septimus exangnis, virosus denus ut anguis.

A detailed list of various pictures in the MS. is given, and from the Litany of Saints a number of names not commonly met with; among others, Oswald, Alan, Wollepande, Agapitus, Bavo, Amand, Petronilla, Amilburga, Ossatha, Tecla, Elena, Faith, Hope, Charity, and Susanna.

St. Thomas of Canterbury is erased, in accordance with an order of Henry VIII. that his name should be blotted out from the calendar and litanies when his bones were burnt.

At the close of the office of the Passion is a very curious antiphon, headed "Loco Salve Regina ista Antiphona est dicenda."

There is also a long paraphrase on every word of the "Salve Regina" in Latin verse, preceded by these five lines:—

Has videas laudes qui Sacrâ Virgine gaudes,
Et venerando piam studeas laudare Mariam,
Virginis intactæ dum veneris ante figuram,
Prætereundo cave ne taceatur Ave,
Invenies veniam sic salutando Mariam.

On the lower margin of p. 43 is written "Elysabeth ye Quene's," the last word, and two others which follow it, being nearly illegible.

It may be that this volume is well known, and that it is safely housed in some great collection, but in any case I think these much curtailed notes may interest some readers of 'N. & Q.' The month verses seem to me particularly curious and noteworthy.

JAMES HOOPER.

Norwich.

BREWER'S 'DICTIONARY OF PHRASE AND FABLE.'—It is a treat to find a new edition of this wide-embracing work, to which querists of all sorts have for many years been under obligations, issued in a form in which it can be easily interleaved, and bound at one's discretion.

May I make humble objection to the retention of the phrase *à l'outrance* in the part just issued? In former editions the phrase was given as French; it is now given as Anglo-French. I would venture the assertion that it was never French, and that now it is not even Anglo-French, though in the early days of the 'Dictionary' it was so. An extract from a *Standard* of those days is retained as an example. Those were the days in which Taine wrote to an English paper an English letter, into which he introduced, for want of a good English equivalent, the French phrase *à outrance*, and found when it had passed through the press the Anglo-French *à l'outrance* substituted. But now in the office of a well-edited English paper the process would, if necessary, be reversed. Hayward, indeed, wrote *à l'outrance* in the *Quarterly*, but it is nearly sixty years since, and I do not think the *Quarterly* would pass it now.

If we want to put on record current specimens of Anglo-French have we not our dear old *chaperone*, and, *pace* Dr. Brewer, *nom de plume*?

KILLIGREW.

All readers of 'N. & Q.' will observe with pleasure that the venerable Dr. Brewer is issuing a new and enlarged edition of his valuable work; but in this age of "up-to-dateness" it is to be deplored that several old errors have been retained.

Thus, under "Æsop's Fables" we are told that Babrios was a Greek. Now Babrius has been shown by Crusius to have been a Roman, probably one Valerius Babrius, tutor to Branchus, son of the Emperor Alexander Severus.

"Ave Maria" is said to be "the first two words of the angel's salutation to the Virgin Mary" (Luke i. 28). This passage as given in the Vulgate is *Ave gratia plena*; the "Maria," as Albertus Magnus states, was added by the Church.

Under "Avalon" we are told that the name Glastonbury "is derived from the Saxon *glastn* (green like grass)." Prof. Skeat (introduction to 'Joseph of Arimathie,' E.E.T.S.) says that it means "the borough of the sons of Glæst."

Under "Ambrosian Chant" Gregory the Great is made responsible for the introduction of Gregorian chants. There is no reliable evidence to show that Gregory the Great took the slightest interest in music, and the term "Gregorian" was merely used to denote the Roman method of chanting as opposed to the Ambrosian or Milan use. "It is more than probable (almost certain) that the system of music to which St. Gregory's name has, without any reason, been assigned came into existence between the eighth and tenth centuries" (R. C. Hope, 'Mediæval Music,' p. 54).

But perhaps the most startling information contained in the first part of Messrs. Cassell's issue is that Thomas à Becket wrote three of the Arthurian romances, viz. 'The Launcelot,' 'The Quest of the San Graal,' and 'The Mort d'Arthur.'

E. S. A.

PARLIAMENTARY NICKNAMES.—The few nicknames by which Edmund Burke was, at various times during his parliamentary career, known, are probably familiar to most readers of 'N. & Q.' Of these Mr. Frey has recorded and explained some three or four in his work on 'Nicknames and Sobriquets,' but I do not find included there among them one which I have recently lighted upon, to wit, the "Dinner Bell." In an article dealing with Burke in Parliament in 'Curiosities of Orators and Oratory, Past and Present,' the compiler writes as follows :—

"One of his [Burke's] friends remarks: 'Though upon great occasions Burke was one of the most eloquent men that ever sat in the British senate, he had in ordinary matters as much as any man the faculty of tiring his auditors. During the later years of his life the failing grew so much upon him that he more than once dispersed the House, a circumstance that procured him the nickname of the *Dinner Bell*.' There is a story told of a gentleman going one day into the House and meeting a great number of people coming out in a body. 'Is the House up?' said he. 'No,' answered one of the fugitives, 'but Mr. Burke is up.'"

It is curious to observe how the phrase "—— is up," in a parliamentary sense, persists. Even at this day, in the now fashionable daily "pictures of life at Westminster," the descriptive writer frequently adverts to the excitement which prevails in the House when the word goes round that some one of importance "is up." In Macaulay's time things were very much the same in this respect. In a 'History of the Session 1852–3' the author makes passing reference to the effect of the intelligence on members of the House when the word was passed, "Macaulay 's up." From the lobby it was a veritable race by the members towards the House when they learned Macaulay was "in for a speech."

C. P. HALE.

"THEY WERE EACH OF THEM."—In Mr. Leslie Stephen's account of the late Mr. Kinglake, in the 'Dictionary of National Biography,' he takes occasion more than once to praise that writer's "refined" and "polished" style. But in his 'Invasion of the Crimea' there is one phrase—unnecessary in itself, and annoying by its repetition—which I submit is both inelegant and inexact. For instance, "they were, each of them, in a condition to be.....rolled up"; "they were neither of them on ground from which any Russian could be seen" (1877, v. 194, 204). To what verbs, respectively, are "each" and "neither" the nominatives?

W. C. B.

"BLIM."—This word appears in Halliwell, where it is explained as meaning "to gladden" on the authority of the 'Promptorium.' It is true that in the Harl. MS. of this dictionary there occurs *blym*, with the Latin rendering *letifico*; but in the King's College MS. the word is written *blyym*, and Pynson prints *blithen*. It is quite clear that *blym* is due to an older reading *blyym*, and that *blyym* is an error for *blyyin*, written for *blyþin* (cp. the next gloss). In the Harleian and Winchester MSS. the character *y* frequently does duty for *þ* as well as *y*. Halliwell also cites for the word *blim* a passage from 'Guy of Warwick,' quite unintelligible and hopelessly corrupt, and therefore properly ignored by Dr. Murray in the 'N. E. D.'

A. L. MAYHEW.

Oxford.

LORD LYNEDOCH AND MRS. GRAHAM.—A fine portrait of Sir Thomas Graham, the hero of Barossa, three-quarters length, in a standing posture, wearing the uniform of a general officer, was painted by Sir Thomas Lawrence, and is well engraved in Chambers's 'Dictionary of Eminent Scotsmen' (vol. v.). Is it known in what collection the original portrait is to be found? His military career, a very distinguished one, originated from the following circumstance. Born about 1749–50, he entered the army at the mature age of forty-three, owing to his inconsolable grief at the death of his wife, a most beautiful woman, to whom he was devotedly attached. Graham fleshed his maiden sword at an age two or three years younger than that at which Wellington and Napoleon fought their last battle (Waterloo), affording a parallel to Julius Cæsar, whose career was political until a similar age. Graham died in 1843, at the great age of ninety-four.

There is a noble portrait of Mrs. Graham—perhaps the *chef-d'œuvre* of Gainsborough, which when once seen can never be forgotten—in the National Gallery at Edinburgh. She is represented as a very beautiful woman, in the prime of life, in a standing posture, quite life sized, perhaps a little larger, with her dress thrown open in order to show the quilted satin petticoat underneath, and in her hand she holds a fan of feathers. The glazing of the picture has tended much to its preservation, for the colouring is remarkably fresh,

though it must have been painted more than one hundred years ago, as Mrs. Graham, a daughter of Lord Cathcart, was married in 1774, and died in 1792, fifty-one years before her husband's death. The picture reminds one of the fine lines of Pope, in his 'Epistle' to Mr. Jervas:—

> Yet still her charms in breathing paint engage;
> Her modest cheek shall warm a future age.
> Beauty, frail flower that every season fears,
> Blooms in thy colours for a thousand years.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SEA-MONSTER.—The following narrative of an encounter with a nondescript inhabitant of the ocean appeared in the *Daily Telegraph*, Aug. 16. Apparently this huge salt-water animal had no near affinity with the so-called "sea-serpent," its length being a mere paltry thirty feet; yet, insignificant as it may be considered in comparison with the more famous dweller in the deeps, its first appearance before the eyes of man is worth recording.

"A remarkable encounter with a strange sea monster is reported by the crew of the barque Loongana, which arrived from the Gilbert Group to-day. The vessel was drifting along somewhere in the vinicity of the Santa Cruz group when the helmsmen shouted out that there was a whale alongside. According to the mate, the visitor, which almost touched the vessel's side, was not a whale at all, but a monster 30 ft. long and 11 ft. broad, completely different to anything ever seen before by any one on the ship. It had a mouth large enough to take in half a dozen men. It resembled a whale about the tail, but was differently formed about the head, and was of a dark colour spotted with white. The eyes were visible. Fearing an attack from the monster, two shots were fired at his body from a Winchester rifle, but the bullets appeared to have not the slightest effect. A third shot, which struck its head, had the desired result, and with one sweep of the tail it turned and disappeared as suddenly as it had hove in sight."

Has any one ever been at the trouble of compiling a trustworthy catalogue of the books, magazines, and newspapers giving authenticated information relating to the appearance of the sea-serpent and other marine monsters of unknown species?

T. R. E. N. T.

JOHN SMEATON, F.R.S. (1724–1792), CIVIL ENGINEER.—John Smeaton, born at Austhorpe, co. York, June 8, 1724, and baptized at Whitkirk, in the same county, on June 24 following, was the eldest son of William Smeaton, attorney-at-law, of Austhorpe Lodge in the said parish of Whitkirk, born July 13, 1684, baptized in the parish church of Leeds, Aug. 6 *seq.*, married at Kellington, co. York, April 8, 1722, Mary Stones, of Beal, spinster, and died April 17, 1749. The said Mary Smeaton died Oct. 18, 1759, aged sixty-five, and was buried at Paddington, co. Middlesex.

Smeaton married on June 8, 1756, Ann —— (*ob.* Jan. 17, 1784), and had issue three daughters, Ann, Mary, and Hannah; he died Oct. 28, 1792, and was interred in the family burying-place in the chancel of Whitkirk Church. His arms were: Az., a fess between three ploughs or, impaling a fess ar., and in chief three estoiles. Crest, a bird. (See Harl. MS. 1045, fol. 56; 'Records of the Parish of Whitkirk,' p. 60, ed. by George M. Platt and John Wm. Morkill, 8vo., Leeds, 1892.)

DANIEL HIPWELL.

A SISTER OF DICKENS.—The appearance of the novelist's elder sister as a pianist, on the stage of Drury Lane Theatre, has not, I think, been noticed by any writer. Her name occurs in the playbill on the occasion of Harley's benefit (May 29, 1827) among the performers in a concert introduced between the pieces, and supported by Miss Stephens, Miss Fanny Ayton, and others. She was announced thus: "Miss Dickens (of the Royal Academy of Music), the celebrated pupil of Mr. Moscheles, will perform her master's 'Recollections of Ireland.'" For the same actor's benefit, in the following year, she played 'Anticipations of Scotland,' also by Moscheles. Harley appears to have been an early friend of the Dickens family, and it was probably to his interest that Dickens owed the production of his plays at the St. James's Theatre, which happened while Harley was stage manager there.

WM. DOUGLAS.

DEADLOCK.—The metaphorical application of the term "deadlock" is now so common that it is surprising to find that, apparently, this usage has a comparatively recent origin. Judging from Wilkie Collins's 'Woman in White,' one is led to the inference that it was fairly establishing its claim to recognition when that work was written. In chap. iii. of Mr. Gilmore's portion of the narrative we find, "In the detestable slang of the day, we were now both 'at a deadlock,' and nothing was left for it but to refer to our clients on either side." As Mr. Gilmore wrote ostensibly in the end of 1849, the conclusion to be drawn is that this particular form of expression is only half a century old. Dr. Brewer, in 'Phrase and Fables,' *s.v.* "Dead Lock," quotes, without date, from the *Times*, "Things are at a dead-lock." THOMAS BAYNE.

Helensburgh, N.B.

RELICS OF CHARLES I.—In the vestry of the church of Ashburnham, Sussex, are still preserved the following relics of Charles I., viz., the shirt, stained with blood, in which Charles I. was beheaded; his watch, which he gave to Mr. Ashburnham; also his white silk drawers, and the sheet that was thrown over his body. These relics were given in 1743 by Mr. Ashburnham to the clerk of the parish and his successors for ever, and were exhibited as great curiosities.

BEAUFORT GRIMALDI.

[See 1st S. vi. 173; x. 469. At the earlier reference is a query by CANON SPARROW SIMPSON, to which the above contribution furnishes a reply.]

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TRAY-CLOTH.—Can any one explain to me the meaning of the pattern woven in a tray-cloth in my possession, where the linen was made, and its probable date? The cloth is thirty-one inches wide and forty inches long. Round it runs a conventional border, and within this border is the following design: Firstly, the words "König George" (not "Georg"), repeated several times. Then, below this name, three wreaths, each surmounted by a crown, and enclosing a harp. Below these again, twice repeated, a man on a prancing horse—the king, apparently—wearing a flowing wig, and holding a *bâton*. Then a town, with churches, towers, and battlements, before which flows a canal or river, bearing men in boats. Beneath the water there are heaps of cannon-balls and wheel-lock guns, and under these men with battle-axes, and military tents. Below these, once more, the words "König George," and a repetition of the pattern.

C. H. C.

INIGO JONES.—What is the origin of Inigo as a name? To what language does it belong? We are accustomed to make the second syllable short, as in the Latin verb *inigo;* but Swift seems to make it long:—

> As when a lofty pile is raised,
> We never hear the workmen praised,
> Who bring the lime, or place the stones,
> But all admire Inigo Jones.

'To Stella,' 1720.

JAYDEE.

ROYALIST OFFICERS.—In the grounds of Rushton Hall, co. Northampton, are the following lines, inscribed on a stone in a small alcove:—

> Where yon blue field scarce meets our straining eyes,
> A fatal name for England, Naseby, lies.
> There hapless *Charles* beheld his fortune cross'd,
> His forces vanquish'd, and his kingdom lost.
> There gallant *Lisle* a mark for thousands stood,
> And *Dormar* seal'd his loyalty in Blood;
> While down yon hill's steep side, with headlong force,
> Victorious *Cromwell* chased the Northern Horse.
> Hence Anarchy, our State and Church profan'd,
> And Tyrants in the mask of freedom Reign'd.
> In times like ours, when party holds command,
> And Faction scatters discord through the land,
> Let these sad scenes a useful lesson yield,
> Lest future *Nasebys* rise in every field.
>
> August, 1783.

Who were Dormer and Lisle?

JOHN TAYLOR.

Northampton.

DOMESTICATION OF SWALLOWS.—I wish to know whether any one has ever been able to keep swallows in a cage. I should like to try to domesticate some next summer, so as to send them out to New Zealand, where such things are unknown.

DOMINICK BROWN.

DISPOSITION OF PROPERTY FROM THE PULPIT.—Did a custom prevail in the seventeenth century of persons disposing of their effects by means of the offices of a clergyman, in lieu of a will; and was each clergyman bound by any law or rule to publish particulars of such disposal on the church doors or from the pulpit? W. R. BRADSHAW.

COLECLOUGH OF TINTERN ABBEY.—Who was the wife of Blest Coleclough, brother of Sir Cæsar, and son of Sir Adam Coleclough, whose daughter and heiress Margaret married William Swinnerton? The William Salt Society gives no further information. P. L.

Palheiro, Putney.

DR. COYLE, R.C. BISHOP OF RAPHOE.—Is there any engraved or other portrait known of Dr. Coyle, R.C. Bishop of Raphoe, Ireland, *circa* 1780? He is reputed to have been the author of 'Collectanea Sacra,' about the same period. Does such a work exist? T. W. C.

Dublin.

PEPYS'S 'DIARY': MR. WEST.—In Pepys's 'Diary,' among "A List of all persons to Whom Rings and Mourning were presented upon the occasion of Mr. Pepys's Death and Funeral," occurs (in the list of General Retainers):—

"Scrivener, Mr. West, a ring, value 15*s.*; ditto, his Clerk, Mr. Martin, a ring, value 10*s.*

Also "Mr. Pepys' Verbal Request after the execution of his Will," viz.:—

"In Plate to Mr. West, some small Piece, made good to him by large pair of Tumblers, weighing 23 oz. 10 dwts."

Can any of your readers inform me whether the above entries refer to Mr. John West, of Stocks Market, scrivener, and deputy of the Ward of Walbrook, who gave estates to Christ's Hospital, London, and died November, 1723?

GILBERT W. WEST.

ARCHBISHOP CHICHELE'S WILL.—Would some one kindly tell me where there is a copy of Archbishop Chichele's will? It is not at Canterbury, Lambeth, Somerset House, or All Souls' College.

A. S. BICKNELL.

DIPLOMATIC LANGUAGE AT MADRID AND ROME.—Can any of your readers inform me on this question? At what period did French supplant Latin as the diplomatic language in the courts of Spain and Rome? PAUL BARBIER.

GEORGE CHARLES, LL.D.—The degree of the above, High Master of St. Paul's School (for the answers to my previous query with regard to whom I am extremely grateful), in the earlier half

of the last century, was not, so far as existing records may be trusted, granted by any degree-giving body or person in the United Kingdom. He appears to have had intimate relations with persons of influence in the American colonies. Was there at the time any body or person in America empowered to grant degrees? He had been tutor to the Duke of Cumberland. What German universities then gave the degree of LL.D.?

R. J. Walker.

[See 8th S. v. 147, 232.]

Stanstead.—Can any of your readers inform me of the locality and the particulars of a Stanstead (I believe such to be the name) Church, near Epping Forest, which boasts of great antiquity, and is a rare specimen of a log church? There are two or three Standsteads near London and in the neighbourhood named, but none of them, according to any itinerary or guide-book, seems to possess a church of the kind alluded to.

M. Baines.

11, Cranley Place, S.W.

[Is it not Greenstead of which you are thinking?]

Poems by T. K. Hervey.—Is there a collected edition of the poems of T. K. Hervey? In the thirties his verses had no little reputation, and were often to be seen reproduced in the newspapers. Some of them—as, for example, 'Venice the Bride' and 'Venice the Widow'—have considerable merit. A fragment of a poem by Hervey is quoted in Barker's 'Three Days of Wensleydale.' It relates to a country churchyard, and is of great beauty. K. P. D. E.

[Hervey published through Bull the 'Poetical Sketch-Book, Australis,' &c.]

Greencastle, Ireland.—Can any one kindly give information regarding the origin, history, date of erection, &c., of Greencastle, county Donegal, N. Ireland, situate on the shores of Lough Foyle? Local residents know nothing of its history.

Wilhelm.

Recent Words.—Could any of your learned readers oblige me with the derivation of these words that have come into recent usage—*commandeer*, *id* (in biology), and *melinite*? What, moreover, does *commandeer* actually mean?

Student.

[For *commandeer* consult 'N. E. D.' No derivation of *melinite* is given in the 'Century.']

Snake Stones.—References to works or articles relating to this subject will greatly oblige. Replies may be sent direct. F. G. Saunders.

23, Ashley Road, Crouch Hill, N.

Families of Hill.—In Robson's 'British Herald,' 1830, the arms of Hill, of Truro, co. Cornwall, Modbury, co. Devon, and Brigstock, co. Northants, are given as Arg., a chevron between three water-bougets sable. Of these three families, that of Truro was a branch from that of Modbury, which bore the above arms; but I have not been able to connect the Hills of Brigstock with the Devon family (of which I have got a pedigree). In W. C. Metcalfe's 'Visitations of Northants,' 1887, three descents of the Hills of Brigstock are given, but no arms. The first name is "Edward Hill, of Leighton Hall, co. Devon," but he does not fit into my pedigree. I should be glad to know if the Brigstock family really bore the same arms as the Modbury Hills, and how they may have been related. Also, is there any book treating of the connexion and origin of the different Hill families, especially those of the West Country? Please reply direct. R. H. Ernest Hill.

3, Lombard Court, E.C.

"Holding my back hand."—Can any of your correspondents tell me the meaning of the expression "Holding my back hand"? It may be a quite innocent technicality in card playing; but as Scott, in 'St. Ronan's Well,' two or three times makes his disreputable Lord Etherington use the expression, one is apt to attach to it a bad meaning.

A. D. M.

Louis XIV. and the Pyrenees.—What is the earliest authority for the often-quoted saying of Louis XIV. in regard to the Pyrenees; and what was its precise form? J. R. Green, in his 'Short History of the English People,' says:—

"In 1701 the Duke of Anjou peaceably entered Madrid, and Lewis proudly boasted that henceforth there were no Pyrenees."

But there was a very similar remark published in a London newspaper in the winter of 1700, in the course of the following anecdote:—

"The Spanish Ambassador at the French Court is so extreamly pleased with the Elevation of the Duke of Anjou to that Monarchy, that he lately expressed his Joy by a high-flown Metaphor, saying, That now the Pyrenean Hills are melted, and there is no Barrier remaining between the Kingdoms of France and Spain."—*English Post*, No. 19, Nov. 22–25, 1700.

Was this an anticipation or an echo of the Louis XIV. remark? Alfred F. Robbins.

Miss E. M. James, of Bath.—Can any of your readers give me any particulars of the life of this lady, who was the author of a story called 'Jenny Spinner,' and the intimate friend of Lord Lytton, Mary R. Mitford, and W. Savage Landor? Are any of her letters to Miss Mitford extant; and are there any persons living who were well acquainted with her? George W. Miller.

White House, Chislehurst.

Deft.—What is the earliest instance of the word *deft* in English literature? P. M.

[*Defte* occurs in the 'Bestiary,' "Old Eng. Misc.," ed. Morris. See 'Century Dictionary.']

French Illustrations of Furniture, &c.—I have before me a thick folio of lithographed plates, headed "Meubles et Armures Anciennes" and "Meubles et Armes du Moyen Age," and numbered consecutively from 1 to 144. The publishers were Veith & Hauser, of Paris. Can any one give me information as to the title and authorship of the volume? James Dallas.

Agostino Cazza.—Will any reader kindly furnish information as to this Italian poet, who was living in 1546, particularly as to the titles of his various works and dates when and where published? W. L. Webb.

Authors of Quotations Wanted.—

To sit on rocks to muse o'er flood and fell.
Arthur Tapp.

One other landed on the eternal shore!
One other garnered into perfect peace!
W. F.

Earth is crammed with heaven
And every common bush afire with God.
F. M. M.

Replies.

JOAN I. OF NAPLES.

(8th S. v. 261, 301, 369, 429, 509; vi. 29, 169.)

To show how the Tarantine Empress Catherine had domineered over Joanna, probably had overawed her by her unscrupulous proceedings, the Cardinal of St. Marco was despatched to Naples six weeks after her decease, in order to make her sons surrender to the Holy See lands which they had obtained from Joanna (Theiner, *op. cit.*, 731). At this time Clement seems to have entertained some lingering hope that if the queen remained unmarried a little longer, and would send her infant son to Avignon, Louis of Hungary might still be brought to forego his projected invasion of Naples.

Now, as it was not until August, 1347, that Joanna gave her hand to Luigi, Robert of Taranto's younger brother—that is to say, all but two years after Andrew's death, and when the invasion of her realm was becoming an accomplished fact—I cannot but think that L. L. K. lets his judgment escape somewhat too cheaply when he says, "the undue haste with which Joan married husband after husband proves that she was a carnally-minded woman." Is it, then, so difficult to realise the critical position of an attractive, cultured,* and youthful female sovereign under such trying circumstances, domestic and political, in so lurid a period of history as the fourteenth century? Are royal matrimonial proceedings to be judged by conventions which govern the same proceedings on the part of private people? If so, what shall we not say to certain recent royal matrimonial happenings in our own nineteenth century London? The fact was that Clement seriously consulted with the King of France (Theiner, 734) as to the policy of Joanna's second union, and came to the conclusion, as did Joanna and her people, that it was expedient her marriage with a prince of the blood of Naples should take place.* Acciajuoli, the Angevine banker and diplomatist, especially pressed its fulfilment and assisted at the ceremony, which took place at the Castello Nuovo before the dispensation from Avignon had arrived. This bit of precipitancy was certainly caused by pressure of political circumstances. Possibly even grave doubts were entertained lest the promised dispensation should be intercepted by the spies or allies of Louis of Hungary, on the way to Naples (Tanfani, 'Vita Niccolo Acciajuoli'). De Blasiis shows that both Raynaldus and Muratori equally err in stating that the Papal dispensation was given a year later ('Archivio. Storico per li Provin. Napol.,' xii. 2, 366).

As Luigi of Taranto died in May, 1362, and Joanna did not remarry until May, 1363, still in hopes of begetting an heir to her throne, and urged to do so by Urban V., I am once more at a loss to discover solid ground for L. L. K.'s sweeping statement. He makes no allowance for the circumstances. A like decency of interval was observed by her after the death of her absentee husband, James of Majorca; and to each of these unions she was forcibly impelled by reasons of State, whatever may have been her own legitimate inclination. What, indeed, would have become of her or of Naples had she trusted to rule alone in such an age as the age of the Condottieri? Surely L. L. K. is not the austere judge of female human nature his expressions tend to make one believe.

Before I proceed further with points and details of defence in this controversy, let me be permitted to quote here a passage bearing upon our subject from a pamphlet by Gaetano Amalfi, a contemporary author—one, indeed, by no means inclined to favour Joanna—which to my thinking contributes not a little to justify the view I have taken as to the loose imputations so liberally heaped upon the queen's character:—

"Qua e là vi è mescolata un pò di leggenda, o vogliamo dire di esagerazione; e quegli scrittori, non di rado, si facevano eco di quanto forniva la maldicenza, il pettegolezzo, accreditati dalle apparenze, che spesso ingannano. Non nego che vi sia un fondo storico; ma certo una vita così variamente avventurosa, in un epoca di tradimenti, di adulterii, di tresche e di corruzione, doveva rappresenter quei personaggi con una tinta fosca nella fantasia del popolo, e porgere largo campo à racconti di fatti

* Angelus di Ubaldis, the great lawyer, calls Joanna "Inclyta Regina, decus Orbis, et unica lux Italiæ" (*vide* 'Consigli,' ex. p. 74).

* I quite agree with L. L. K. that the letter which he quotes refers evidently to the ill-balanced and ill-starred James of Majorca, and that it has become misplaced and misdated since.

straordinarii, alla legenda, accumulando sul capo della Regina colpe, che, forse non le appartengono. Anzi, la Tradizione si ha formato come.....un tipo, detto della 'Regina Giovanna' mentre è risaputo, che ve ne furono non meno di cinque di questo nome; e varii aneddoti, secondo accenero più giu, si riferiscono esplicitamente alle altre. Lunga di me l'idea d'una repugnante riabilitazione, non mi accorderei mai col Collenucio [and L. L. K.], sostenitore che i quattro mariti furono segno della pudicitia di lei, non costumando cio le donne rotte al vizio."—'La Regina Giovanna nella Tradizione,' Napoli, 1892.

As to the Huns and Hungarians, I venture to doubt if L. L. K. is quite sure of the precision of his own inferences as to their non-relativity. I am tempted to this because my late friend Sir Richard Burton used to declare that the Hungarian (*i. e.*, Magyar) "is a white Turk! a Tartar with a coat of veneer and varnish." "The peasantry are men on horseback, in the matter of preserving the customs of their Hun and Tartar ancestors" ('Life of Sir R. Burton,' 1893, vol. ii. p. 505). Some short time ago in Italy I put the question to Signor Comparetti (*pace* L. L. K.), an acknowledged authority in Ugrian literature. He likewise replied that, so far as he believed, the Hungarians are direct descendants of the ferocious Huns. But L. L. K. doubtless is more enlightened. He has convicted me of using the terms almost interchangeably. Let me, then, subjoin a practical bit of evidence as to the mild habits of the Hungarian soldiers in Italy at that period, and ask him how and why it is that, even in the wildest flights of his fancy, he would not refer to the marauding Hungarian cavalry of the fourteenth century as "those wild Huns."*

With regard to the illness of Joanna, it is of no use to argue this little point. It is not improbable she had more than one illness in her early married life. Camera distinctly refers us thus: "Ex Regest. ann. 1345–46, lit. D. fol. 125," for the illness, and, moreover, shows that she visited Quisisana in July, 1345, signing a document there: "Die viii Juli regnor nostror. ann. III." As King Robert had died in January, 1343, July of the third year of her reign was in 1345, or two months before the murder, and five before her child was born.

L. L. K. has blamed me for following Petrarch in his vivid but disagreeable account of Friar Robert, and for ignoring his flattering but elegiac account of Andrew. In December, 1343, speaking of Andrew while living, Petrarch says: "He promises to become noble minded if only he succeeds in placing on his head the disputed crown" (lib. 5, lit. 6). Petrarch certainly had known both individuals personally. Andrew, however, was a boy, a king's brother, and a queen's husband; while Friar Robert was merely an exalted and apparently arrogant monk, acting as master-guardian to Andrew. Petrarch himself was a diplomatist, a rhetorician, a scholar, and a poet; much more self-restrained, I venture to think, as a man than as a writer. Some will say, further, that he was a greater scholar than poet. Royal people compelled his rhetorical reverence as divinely descended beings; they were, in his eyes, living classics. Andrew, too, was not only of the race of St. Louis and of King Robert, but he was destined presumptively to fill King Robert's throne and to continue that monarch's patronage of Petrarch. The opinion of Petrarch, so far as the dead Andrew is concerned, is therefore to be valued chiefly as *post-mortem* enthusiasm, idealized promise put for fact. Had my work been on a full scale I certainly should have had no business to set aside that pathetic description. What, however, is more heinous, I have made the Neapolitans detest the Hungarians. Nevertheless, I am still far from satisfied that Hungarian civilization, in spite of its elaborated intentions, had at this period attained anything like the superlative superiority L. L. K. would have us believe when he uses the word "infinitely."

This brings me to the story of Felician Zách, introduced into the controversy by L. L. K. in order to show "that an infinitely higher code of morals prevailed in Hungary than at Naples." In my first reply to L. L. K. I termed this illustration "singularly infelicitous." My reason for doing so was as follows: Casimir of Poland, brother of Queen Elizabeth and uncle of King Louis, behaved indecently to Clara, Zách's daughter. Felician, her father, to revenge the unpunished outrage to his child, fell upon the royal family in their banqueting hall at Visegrád, hoping to kill Casimir. Instead, in his frenzy, he inflicted serious wounds on the king and queen, cutting off four of the latter's fingers. He was felled to the ground and despatched by Cselenyi, the Treasurer. For this wild act of a justly exasperated father the unfortunate outraged Clara had her lips, nose, ears, and hands cut off, and was dragged to death at the tail of a horse; her kith and kin were likewise exterminated to the third degree. That the Hungarians considered the sentence ferocious I sincerely hope, though I have no proof that they did. The Neapolitans, I think, would have considered it so. Now let me remind the reader that this sentence was pronounced and carried into effect by the father and mother of Andrew, Joanna's husband. Had Hungarian justice limited itself to the execution of Zách, and recompensed, as far as might be possible, the unfortunate Clara, the instance would, in my humble opinion, have been a triumphant

* "Il Gravina, cronista di parte Unghera, racconta (p. 716) con vivi colori le inumanità orribili che commettevano questi soldati sfrenati quando prendevano e distruggevano qualche terra o borgata; i poveri prigionieri erano martoriati con ogni tormento: si strappavano loro denti, si tagliavano loro mani e naso."—Cipolla, 'Storia delle Signorie Italiane,' p. 106.

illustration of the very advanced state of Hungarian civilization and of the vaunted superiority of Hungarian morals. At the same time, I should be loth to imply that the Magyars were not at all times a more moral race than the Neapolitans (despite things I have personally known of Buda-Pesth), or than the quasi-French upper class of Naples. But I ask, Where do their superior morals come in this story? That education was more advanced, that law was more developed, in Hungary than at Naples in 1345 would, I think, severely task my censor to prove. However, I pretend to know nothing about Hungary, although I may have mentioned already that I have at least been both at Visegrád and Buda.

Lastly, as to Boccaccio, I had better once and for all explain, if necessary, that the offending word "expurgated," in parentheses, in the passage quoted from my volume anent the poet's story-telling, was slipped in by me for the simple reason that I did not choose to suppose the youthful genius would have made a degrading use of his verbal powers by pouring things corrupt into girlish ears. At all periods of his mature life Boccaccio must have had a fund of tales, both humorous and tragic, upon which to draw at will. Of his other amorous works, owing their inspiration to his residence at King Robert's court and to the combined influences of Ovid and Fiametta, let me call to L. L. K.'s attention 'La Teseide,' 'L' Amorosa Visione,' 'Filostrato,' 'L' Ameto.' "In Napoli può dirsi che non solo si formi il romanziere e il poeta, ma s'annunci anche l'umanista" ('Studi sul Boccaccio,' V. Crescini, p. 49, 1887).

In spite, therefore, of the strictures of L. L. K., I think I shall always be able to maintain that the licentiousness prevailing at the Neapolitan court was not created by Joanna, and that during the early years of her reign she could have had very little, if any, power to restrain it; also, that, instead of being the victim of her murderous nature, Andrew was the victim partly to his own imprudence in liberating the Popini, though still more to the ambition and jealousy of his Neapolitan kinsfolk. As to the queen's differences with Andrew, Cipolla appositely reminds us that in 1801 Paul I. of Russia fell victim to a conspiracy headed by Count Pahlen, and was succeeded by Alexander I., who had fully consented to his deposition, though by no means to his father's assassination.

ST. CLAIR BADDELEY.

[The Editor is anxious to bring to a conclusion matter which has now become controversial rather than historic, and begs his contributors to aid him in so doing.]

WOLFE'S SWORD (8th S. vi. 187).—The sword worn by General Wolfe in Canada and when he was killed at Quebec is now in the museum of the Royal United Service Institution at Whitehall, having been presented in 1849 by Mr. George Warde. As to the genuineness of this sword there is no doubt whatever. Wolfe's mother gave it to General the Hon. George Warde, who was the hero's schoolfellow and lifelong friend, and who inherited a legacy from him. General Warde was executor to Wolfe's mother, and he bequeathed the sword to his nephew, who presented it to the Institution.

The sword lately sold by Messrs. Sotheby was picked up some hundred years after the fight near where Wolfe fell; but there is no proof that it ever belonged to Wolfe. It is just as likely to have belonged to any other officer who fell on the same occasion, and therefore is of no value. It was presented to Col. Dunn, who commanded the 100th Regiment (Royal Canadians), and at his decease sold, with his medals, &c., to the Minister of Militia in Canada by Messrs. Sotheby.

R. HOLDEN, Major.

R.U.S. Institution, Whitehall.

HAMILTON'S 'CALENDAR OF STATE PAPERS' (8th S. vi. 159).—I see in your notice of Mr. Hamilton's 'Calendar' the writer states that there is a large but very imperfect collection "of Civil War newspapers in the British Museum." Perhaps he would be glad to know that the collection in the small and large quartos of the Thomason Collection in the Museum is as near completeness as can be reasonably expected. I suspect he has been led astray by consulting the Catalogue of Old Newspapers. These are, as he says, very defective.

SAMUEL R. GARDINER.

SIR DAVID RAE (8th S. vi. 188).—He was born in 1729; was the son of the Rev. David Rae, a clergyman of the Episcopal persuasion in Edinburgh, at one time in St. Andrews; was buried in Inveresk Churchyard. His portrait, by Raeburn, in hall of Parliament House, Edinburgh, presented by his granddaughter, Eliza Colt Rae. Lord Cockburn takes notice of him in his 'Memorials,' p. 118 (Edinburgh, 1856, Black). See biographical sketch in Kay's 'Portraits' (Edinburgh, Paton, 1837); 'Scottish Nation,' vol. iii. p. 732 (Fullarton, 1863).

WM. CRAWFORD.

SIR WM. RAE (8th S. vi. 188).—His wife died in 1839. She, as well as her husband, was interred at Inveresk. He died at his seat, St. Catherine's, near Edinburgh. His wife was Mary, daughter of Col. Charles Stuart; but by her there was no issue, and on his death the baronetcy became extinct. (Tombstone, 'Scottish Nation,' vol. iii. p. 733.)

WM. CRAWFORD.

"DESCAMISADO" (8th S. vi. 167, 192).—At the beginning of 1820 the revolution against the Spanish monarch Ferdinand VII. compelled him to restore the constitution of the Cortes of 1812, which he had abolished in 1814. Absolutism was re-established in 1823 by the armed intervention of the French; but during the period of popular

government the name *Descamisados* was applied by the royalists to the most violent section of the liberal party. These, however, might have replied in the language of Casti (Novella ii. *fin.*) :—

Quei che felici son, non han camicia;

for they not only accepted, but prided themselves on the opprobrious name, like their similarly named French prototypes of 1793 the *Sans-culottes*. The name, perhaps, still survives in Spain as a general term for persons of ultra-liberal views.

DR. MURRAY might have found the information he seeks in Larousse's 'Dictionnaire Universel,' which treats *Descamisados* at some length, and gives a translation of an ordinance of Ferdinand VII. in which the word occurs more than once.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

The 'Encyclopædic Dictionary' gives *camisado*, and in Elwes's 'Spanish Dictionary will be found "*Descamisado*—without a shirt, very poor." These words seem much the same as the older *sans-culotte*. EDWARD H. MARSHALL, M.A.

Hastings

WILLIAM WALLER, OF FLEET STREET, BOOKSELLER (8th S. v. 487; vi. 91, 191).—MR. E. WALFORD is quite right. My old friend and for some time neighbour in Fleet Street Mr. John Waller still lives, and continues to issue his catalogues of autographs from his residence, 2, Artesian Road, Bayswater. His father took him into partnership on his coming of age, in 1837, the business being then conducted in a very old house, now pulled down, near to St. Dunstan's Church, Fleet Street. On the expiration of the lease his son removed to No. 58, next to Mr. Adams's, the publisher of Bradshaw's guides, and continued there until his retirement in 1875.

JOHN C. FRANCIS.

William Waller, a native of Suffolk, the second son of Thomas Waller, bookseller at Wickham Market, in that county, commenced business as a bookseller at 188, Fleet Street, in 1835, in an ancient house (demolished 1859) two doors west of St. Dunstan's Church. He died May 24, 1869, aged eighty-three, and was interred in Highgate Cemetery. The business was continued at 58, Fleet Street, until his retirement about twenty years since, by his only son, Mr. John Waller (born April 20, 1816), to whom the writer is indebted for the information contained in this note.

DANIEL HIPWELL.

GEASON OR GESON (8th S. vi. 188).—The more correct spelling is with *ea*, as the Middle English was *gēsen*, with open *e*. It means "rare" rather than "wonderful," and a still better translation is "scarce." It was fairly common in the sixteenth century, and previously; but I should say that it was not *much* used after 1660. The A.-S. form was not *gœsne*, because there is no *oe* in Anglo-Saxon, though the symbol occurs in Northumbrian. The A.-S. word was *gæsne*, with long *æ*, which produced long open *e* in Mid. English, and such words were spelt with *ea* in Tudor times. It is allied to A.-S. *gād*, Goth. *gaidw*, lack.

For examples, see four in Stratmann's 'Mid. Eng. Dictionary'; five in Halliwell's 'Dictionary,' under "Geason" and "Geson"; and further, in my 'Notes to P. Plowman,' p. 318, where I observe that Ray notes "*Geason*, scarce, hard to come by," as being an Essex word. As Ray wrote in 1691, he gives a later instance than that in 1660; but he considered the word provincial, and I dare say it is still in use. Nall includes it in his East-Anglian glossary, printed in 1866.

WALTER W. SKEAT.

A quotation from 'Poor Robin' of so late a date as 1712 is given in Nares's 'Glossary' by his editors :—

Still oysters and fresh herrings are in season,
But strawberries, cherries, and green pease are geason.

Coles, in his 'English Dictionary' (my copy dated 1732), notes *geazon* as an Essex word, and our old writers seem to have treated it merely as a useful rhyme. Halliwell's three examples occur probably in rhyme, as do three of my own noting :—

Whenne eggis and crayme be geseun.
Russell's 'Boke of Nurture,' p. 170 (ed. Furnivall).

So by reason theyr gaynes be geason.
'Hye Way to the Spyttel House,' 691.

Good women he wrot were very geason.
'Schole-house of Women,' 942.

A prose example, "geasone and scant," occurs in Lindsay of Pitscottie's 'Chronicles,' p. xxiii, ed. Dalyell. The A.-S. word quoted by your correspondent should have been printed *gæsne*, or better *gæsen*, but the inaccuracy is probably not his.

Readers who can refer to the E.E.T.S. 'Babees Book,' &c., will find a marvel of interpretation in the line from Russell quoted above. Dr. Furnivall actually glosses *geson* as "plentiful," its very contrary. Evidently the word was an utter stranger to him; but the unlucky gloss is connected with a no less curious interpretation of "Custade Costable" at the end of the previous line as "a kind of custard"! With *geson* correctly interpreted, it would have occurred to him that when eggs and cream are "scarce" in the market custards may be "costly" (*costable*). Or we may put it conversely. True is it that blunders, like misfortunes, are fond of company. F. ADAMS.

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[Other replies to the same effect are acknowleged. MR. F. C. BIRKBECK TERRY deplores the loss of a word furnishing a rhyme to *reason* and *season*, and, we will add, *treason*.]

CHURCHES IN THE CITY OF LONDON (8th S. vi. 44, 136).—I have a faint remembrance that the

dragon and grasshopper did once meet together, for regilding, at the house of some artificer, years ago, but I do not think anything came of it. Perhaps Sir John Bennett may be able to fix the date. GEORGE UNWIN.

Chilworth, Surrey.

The literary history of the dragon and the grasshopper will not be complete without a reference to what is said about these fabulous animals in the "Little Britain" chapter in Washington Irving's 'Sketch-Book.'

EDWARD H. MARSHALL, M.A.

Hastings.

ADDRESS WANTED (8th S. v. 509).—At this reference some one inquired for the address of C. P. G. Scott. He was an associate editor of the 'Century Dictionary,' and a letter care of the Century Company, New York, should reach him; but that failing, a letter addressed to his teacher, Prof. Francis A. March, LL.D., Lafayette College, Easton, Pa., U.S.A., will almost certainly reach him. C. A. H.

SIR MARTIN WRIGHT (8th S. vi. 108).—Foss, in his 'Judges of England,' is wrong in the conjecture that Sir Martin Wright came of a Hampshire family.

His grandfather, William Wright, sen., was an alderman of the city of Oxford, and one of its representatives in Parliament from February 1678/9, to March, 1681. He died Oct. 30, 1693, aged ninety-eight.

His father, William Wright, jun., was aged fifteen years in November, 1674, when he entered Trinity College, Oxford. He became a barrister of the Inner Temple, Recorder of Oxford in 1688, and a Welsh judge in 1714. He died in 1721, and by his second wife, Dorothy Finch, of St. Clement's Danes, in the Strand, Middlesex, whom he married in June, 1687, in her twenty-first year, he had two sons who survived him, viz., Martin and Thomas.

The eldest son, Sir Martin Wright, was born March 24, 1691. He was entered of Exeter College, Oxford, in March, 1708/9; called to the bar of the Inner Temple, 1718/9; a bencher of that Inn and Serjeant-at-Law in 1733; Baron of the Exchequer, 1739; and a Justice of the K.B., November, 1740, from which he retired in February, 1755. He died at his house at Fulham, Sept. 26, 1767, leaving by his wife, Elizabeth, daughter and heir of Hugh Willoughby, M.D., of Barton-Stacey, Hants, two sons and two daughters surviving.

His eldest son, Martin Wright, of Epsom, died, in consequence of a fall from his horse while hunting, Oct. 6, 1783, a bachelor.

Thomas Wright, the second son, was of St. John's College, Cambridge, and a barrister of Lincoln's Inn. He was born about 1727. He survived his two maiden sisters, who left to him all their property. Elizabeth, the last surviving sister, died at her house at Fulham in September, 1794, and he died March 14, 1814, a bachelor, aged eighty-seven years. He was of an eccentric character, and by his will disposed of his large property in a very extraordinary manner to several legatees who were personally unknown to him, making Lady Frances, wife of Sir Henry Wilson, Knt., of Chelsea Park, daughter of Thomas, Earl of Ailesbury, his residuary legatee, including his estates in Hampshire, deer, parks, and fisheries, amounting to 3,000*l.* per annum. His will was contested by Sir Berkeley Guise, Bart., his first cousin once removed and heir-at-law, being grandson and heir of Thomas Wright, of Laurence Lane, London, younger brother of Sir Martin Wright, the judge.

This Thomas Wright, of Laurence Lane, married Elizabeth, eldest daughter and co-heir of William Woodford, M.D., of Epsom, and by her had an only daughter and heir, Elizabeth Wright, who married, on June 28, 1770, John Guise, of Highnam Court, co. Gloucester, created a baronet in 1783. Sir John Guise died in May, 1794, and Lady Guise in 1808. They were succeeded by their eldest son, Sir Berkeley William Guise, Bart., before mentioned.

B. W. GREENFIELD.

Southampton.

THE SKULL OF SIR THOMAS BROWNE (8th S. vi. 64).—The leaden coffin of Sir Thomas Browne was found when workmen were digging the grave of Mrs. Bowman, wife of the then Vicar of St. Peter Mancroft, in August, 1840. The shield-shaped coffin-plate bore the following:—

"Amplissimus Vir Dns. Thomas Browne, Miles, Medicinæ, Dr. Annos Natus 77 Denatus 19 Die Mensis Octobris, Anno Dni. 1682, hoc Loculo indormiens. Corporis Spagyrici pulvere plumbum in aurum Convertit."

Mr. Fitch, a local antiquary, who was present when the coffin was found, wrote a description of the skull and hair to the Society of Antiquaries, and the communication is quoted in the *Gentleman's Magazine* for January, 1841.

It is said that the coffin-plate was placed in the parish chest; but it is not now to be found. Mr. Fitch directed the sexton to restore the remains to the grave; but the sexton removed the skull and a portion of the hair, which he sold to Dr. E. Lubbock, in whose collection they remained till his death in 1847, when they were handed over to the Museum of the Norfolk and Norwich Hospital, where they now are.

The present Vicar of St. Peter Mancroft, the Rev. Pelham Burn, was a member of Pembroke College, Oxford, Sir Thomas Browne's college, and was for a time on the Hospital Board of Management, but was moved to take action for the recovery of the skull by the remark of some gentleman in London on the matter. Mr. Pelham Burn

naturally considers that the theft of the skull, &c., was a very gross act of sacrilege, and that the hospital authorities ought, as Christian men, to restore the remains for reburial; he also urged that the skull is an ordinary one, of no scientific interest. The doctors, however, have the skull, which was duly paid for, and refuse to part with it.

Whether Sir Thomas Browne would call the episode "a tragical abomination," or side with the fraternity of which he was a member, who shall say? JAMES HOOPER.

Norwich.

PLACE-NAMES ENDING IN "SON" (8th S. vi. 127).—As MR. WILSON has only given modern forms, which are useless for etymological purposes, no definite answer can be given to his question. But judging from the analogy of other names of which the old forms are known, he may not improbably find that the names he mentions are corruptions of *husum* (dative plural of *hus*), signifying "at the houses." Thus we know that Newsome was formerly *Niwehusum* and *Neuhuson;* that Newsham was *Neuhuson;* that Newsholme was *Newsom;* and that Newsam was *Neuhusum*, all of which mean "at the new houses." So Howsham was formerly *Husum* and *Husun;* Huddleston was *Hunchilhuson;* Moorsholme was *Morehusum;* Wothersome was *Wodehusum;* and Loftsome was *Lofthusum*. Hence, since ancient names are usually recorded in the dative, MR. WILSON'S Milson may prove to be a corruption of *Mylnhusum* or *Milhuson*, "at the mill houses," and Stenson of *Stanhusum*, "at the stone houses." ISAAC TAYLOR.

PRONUNCIATION OF "HINDOSTAN" (8th S. vi. 187).—The right pronunciation, according to native usage, is *Indŏstawn* and *Afghănistawn*. D.

LEMON SOLE (8th S. v. 509; vi. 78, 131, 198).—We call this fish *limande sole* in French. As *limande* means flounder, the name shows that the fish partakes at the same time of the qualities of both sole and flounder. *Lemon* would thus be a corruption (*Anglicè*) of the French word *limande*. H. D.

QUEEN OF SHEBA (8th S. vi. 148).—There is a copy of Jaubert's translation of Edrisi's 'Geography' in the British Museum. Under the "First Climate," section 6, the author, in describing the coast of Arabia from Aden eastwards, says:

"Dans ce dernier pays [that of Hadramaut] il existe deux villes éloignées l'une de l'autre d'une journée: ce sont celles de Sabam et de Mariam. Au nombre des villes de l'Hadramaut est aussi celle de [here the translator notes, "le nom a été omis et la place même manque"] qui est actuellement en ruines; c'était la ville de Saba, d'où était issue *Balkis*, épouse de Salomon, fils de David (que le salut soit sur eux!)."

Edrisi afterwards informs us that the country in question produces a species of aloe, thence called *hadramauti*, which is of an inferior kind to that of Socotra. W. T. LYNN.

Blackheath.

The legendary name of the Queen of Sheba was Merquerda. It was fabled that from her son by Solomon the Abyssinians and Prester John were descended. This is the story told by Rauwolff (see Ray's 'Collection of Curious Travels and Voyages').

That the title of "the Nubian Geographer" given to the Sherîf El-Edrîsi was a false one was well known before Gibbon wrote. The anonymous English translator of Abu'l Ghâzi's 'History of the Tatars' (London, 1730), who appears to have been familiar with his writings, notes it. For the origin of the title see the invaluable Chambers. C. C. B.

A PIONEER NEWSPAPER (8th S. vi. 25, 154).—The *Lincoln, Rutland, and Stamford Mercury* is certainly a venerable journal; but it will be seen by facts hereafter quoted that it first appeared in 1712, and not in 1695. No complete set is known to be extant, and for some thirty-seven years after its appearance twenty-five numbers formed a volume. The issue of January 23, 1717/8, was No. 4, vol. xi. In the Burney collection of papers, British Museum, is a good copy, 8vo., of the *Stamford Mercury*, from Thursday, January 4, 1727/8, to Thursday, December 26, 1728, forming vols. xxxi. and xxxii., and another single copy I have seen of December 9, 1738, is numbered 23, vol. xxxviii. It is thus evident that its antiquity is not so high as 1695, and the vol. cc. on the last issue of August 24, 1894, does not "fix" in with those above named. It was first printed in St. Martin's, Stamford Baron, by Bailey & Thompson. At a meeting of the Hall (says the corporate records), held January 14, 1713/4, it was ordered that Thomas Bailey and William Thompson (the latter buried at All Saints', Stamford, May 5, 1732), living in St. Martin's, in the county of Northampton, be admitted free of this Corporation, on conditions following, viz., first they are to enter into articles to take a house and come to live within the borough before Michaelmas next; secondly, to print for the Corporation all such papers, warrants, passports, summonses, &c., as shall be made use of within this borough for the space of seven years next to come; thirdly, to make use of and employ such poor people in their service to dinge (? wet) newspapers, &c., as shall be recommended to them by the Mayor for the time being, and no others; and fourthly and lastly, to give security to save the town harmless from their respective charges. At a sale that took place some forty or more years ago at the Red Hall, Bourne (the seat of a branch of the Digbys of co. Rutland), was sold a copy, No. 82 (no printer's name), of the *Stamford Post: to which is added the Weekly Miscellany* (price one penny), from Thursday, December 27, to Thurs-

day, January 3, 1712/3. I may add that no other previous or subsequent copy has "turned up" as yet. JUSTIN SIMPSON.

Stamford.

There are a number of country papers which are undoubtedly of a very great age; but, not content with this, they are striving to outdo each other in making fabulous claims to antiquity. The *Stamford Mercury* claims 1695; *Berrow's Worcester Journal*, going one better, claims 1690. The precise value of these claims is shown in Willing's 'British and Irish Press Guide,' 1894, pp. 224–6, and also in some of the previous volumes of 'N. & Q.' WM. RAYNER.

133, Blenheim Crescent, Notting Hill.

"LENGTHY" (8th S. vi. 186).—We have sometimes had the schoolboy's remarks; this note reminds me of an observation of his rather different from the usual. One day he was construing his Homer, and often turned δολιχόσκιος ἔγχος by *lengthy spear*. At last his master said, "Why do you keep saying *lengthy*? Why can't you say *long*?" He humbly answered, "Please, sir, for the same reason Homer said δολιχόσκιος instead of δολιχός." The master was unequal to the occasion. C. F. S. WARREN, M.A.

Longford, Coventry.

See 'N. & Q.,' 4th S. i. 313; 6th S. iv. 406, 436; Southey's 'Doctor,' 1848, p. 404. W. C. B.

YEOMAN (8th S. vi. 104, 178).—Surely there comes a time in the life of a word such as *yeoman* when it should take on itself a clear and distinctive place in the vocabulary of literary men. If *yeoman* is used only of "a class of small freeholders" (to borrow one of MR. FERET's excellent definitions), literature is the richer by a most useful and definitive noun. Village life then includes squire, rector or vicar, yeomen, farmers, labourers, when it is most varied. The practical value of definite social "labels" needs no demonstration to the cultured readers of 'N. & Q.' HERBERT STURMER.

VILLAGE SUPERSTITIONS (8th S. v. 484; vi. 75, 132).—That part of the churchyard overlooking the north was once certainly left uncared for in many parts of England. To-day, churchyard after churchyard of many of the more sequestered villages in this our country may be entered where the northern part is still untouched. Traditionally the north has always been dedicated to the demons, that outgrowth of man's imagination and superstition, and for this reason alone man would shun the idea of making his last resting-place in their midst. Origen supposed the place of everlasting damnation to be in the centre of the earth, the entrance thereto at the North Pole, the very centre of the north. The flashes of the Aurora Borealis continually warned man of his doom, for every time that phenomenon was seen in the heavens man knew that again the gate of hell had been opened to receive another victim, and that the flames of eternal punishment had once more illuminated the world. One of the most striking examples of such a churchyard I have yet seen is that surrounding the beautiful church of Morwenstow, Cornwall (Hawker's "daughter of the rock").

F. G. SAUNDERS.

Crouch Hill.

SOME NOTES ON BURKE'S 'LANDED GENTRY' (8th S. vi. 21, 155).—Skinner. VERNON is mistaken in supposing that I described the Rev. John Skinner, author of 'Tullochgorum,' as a Presbyterian schoolmaster; although, if I had done so, the statement would not have been incorrect. If VERNON will read my note again he will see that the "Presbyterian schoolmaster" was the person whom Burke alleges to have been a son of Bishop Skinner, of Oxford. The Rev. John Skinner was the son of this schoolmaster, and was himself both a Presbyterian and a schoolmaster when in his teens. He was about twenty when he became an Episcopalian. ERNEST AXON.

"BETTERMENT" (8th S. vi. 144).—If MR. C. P. HALE or General Vielé had referred to the 'New English Dictionary' the communication of the former and the positive statement of the latter would have been unnecessary. The General, and not Lord Salisbury, was "all wrong." The word "betterment" is one of many originally in use in England in the sixteenth and seventeenth centuries, but afterwards disused, until restored from the United States, where it had been preserved in its original meaning. In the 'Dictionary' the meaning is given, "amendment, improvement, amelioration," &c., with examples of its use in England in 1598 and 1649. Examples of its legal use in the United States in 1809 and 1830 are given in the sense of improvement of property. For example, in 1809 these men demand either to be left owners, or paid for their "betterments."

APPLEBY.

MR. HALE's note may be supplemented by the information supplied to the *Times* on June 9 of the present year by Mr. W. S. Eastwood, who wrote from Lincoln's Inn, that the word "betterment"

"occurs in the dialogue between Christian and Goodwill in the first part of Bunyan's 'Pilgrim's Progress,' which was written more than 200 years ago; and Todd's 'Johnson's Dictionary' (1827) and Latham's 'Dictionary' (1866), neither of which refers to this passage, both give the word with a quotation from W. Montagu, 'Essays,' pt. ii. p. 221, which was, I think, published in London in the year 1654. In the last-named dictionary the word is stated to be obsolete, and in neither of the passages cited is it used in its modern sense; but we cannot, I think, fairly charge the Americans with coining it."

POLITICIAN.

"Protestant" (8th S. vi. 147).—An adequate treatment of this subject would lead us into regions forbidden to 'N. & Q.' One preliminary caution. As the present century advanced the word "Protestant" (which is unknown to the Church of England) began to imply the denial of things which that Church never has denied; so that many who accepted, and even defended, the title of old would repudiate it now. W. C. B.

Whether any one before 1832 protested against the word I do not know. But is not a protest of necessity a temporary thing? Our fathers I hold were right in protesting against certain errors of the Church of Rome of the sixteenth century; but I do not feel bound to be perpetually repeating that protest. Some of the corruptions have since been remedied from within. So I prefer to call myself a member of the Catholic Church rather than a Protestant, and thus to testify to my aspiration after unity, peace, and concord, rather than adherence to the provincial half unity of the Act of Uniformity. T. Wilson.

When Convocation met in 1700 to discuss the Comprehension Bill, the Upper House, which was then lacking in dignity and influence owing to the absence of the non-juring bishops, drew up, as was customary, a loyal address to the king:—

"The Lower House refused to adopt some of its phrases, especially one which gave the title of 'Protestant' to the Church of England, as though she were on a par with the foreign and Presbyterian communities which had broken away from Catholic traditions, and appropriated to themselves that distinguishing prefix. The Bishops were obliged to yield the point, though there ensued a conflict between the Upper and Lower Houses for a long time."—Lane's 'Church History,' ii. 212.

R. M. Marshall.

21, Magdalen Terrace, St. Leonard's-on-Sea.

I am under the impression that the title "Protestant" was not repudiated by any members of the Established Church before the rise of the Tractarian movement; but as neither I nor any one else has read through the whole of the theological literature of England from the date of Henry VIII.'s revolt from Rome to the days of our fathers, it is not possible to speak with perfect assurance.

I have not a set of the 'Tracts for the Times' in my book-room; but I am under the impression that in one of the early issues of that periodical, the word "Protestant" is called in question, as not being suited to define the position of the Established Church.

In or about 1853 the Rev. Henry Newland delivered in the Town Hall of Brighton a series of lectures on Tractarianism, in which he said (I quote from memory), "The Church of England is not now, never has been, and never will be Protestant."

In the debates which preceded the Act of 1829 which goes by the name of the "Catholic Emancipation Bill," the term "Protestant" was almost universally applied to the Church of England.

Edward Peacock.

Dunstan House, Kirton-in-Lindsey.

Is Oxoniensis aware that the Church of England has never recognized the epithet "Protestant"? If he searches the Book of Common Prayer and the Canons he will not find it applied to the Church; those who drew these up distinctly repudiated the epithet in its sectarian sense.

A. W.

The Pharaoh of the Oppression (8th S. v. 174, 245, 311, 414; vi. 134).—E. L. G. has a considerable and adequate knowledge of physical science, but he is sometimes anti-Baconian in accepting data without proof, or, what is still more objectionable, he sometimes invents his facts, and then proceeds to discuss them, as in the case of Lot's wife and Noah's ark; or, what is more objectionable still, he attributes to his antagonist opinions invented by himself, and thus makes them apparently serve his own hypothesis. Thus he represents me as admitting that "we have a shower of solids, apparently salt." This I did not do; but I challenged E. L. G. at p. 414 of vol. v. to produce evidence of the fall of a salt meteor at any time in history, whereas we have abundant evidence of the fall of metallic or even stony aerolites. I also challenged him to show "how or when a comet can produce a shower of salt meteors."

E. L. G. admits the absence of proof as to the fall of salt meteors, but still drags in the comet. Now what I want from E. L. G. is some kind of proof that a comet has any causal connexion with the fall of aerolites or meteorites or of water. Modern science has far more accurate views of the nature of comets than at the time when,—

> To the forehead of the evening sky
> Return'd, the blazing wonder glares anew,
> And o'er the trembling nations shakes dismay.

There are masses of rock salt buried in the earth's crust, and occasionally seen on the surface. The latter can be easily accounted for on geological grounds; but that these masses ever fell from the sky is a wild theory, absolutely destitute of probability.

C. Tomlinson.

Highgate, N.

I was present when Mr. Hechler read his paper at the meeting of the Oriental Congress in 1892, and also heard his lectures in Russell Square afterwards. Although it does not touch the main question, I may just mention that I do not think Mr. Haines correctly quotes him as saying that he protested against the statement "that Rameses II. was the Pharaoh of the Exodus." No one supposes that he was. The oppression probably began under the first kings of the Rameside or nineteenth dynasty, Ramses I. (that seems to be the preferable

way of spelling the name) and Seti I., and came to a climax under Ramses II., whose son, Mineptah II., was in all probability the Pharaoh of the Exodus. Mr. Hechler, desiring to support the old Usher chronology, contended that Thothmes III., of the preceding or eighteenth dynasty, was the principal Pharaoh of the Oppression, and thought it a sufficient answer to the objection relating to the subsequent wars of Ramses II. in the land of the Canaanites (then in the possession of the Israelites if the Thothmes theory were true), that that monarch may have simply marched along the coast, like Neco in the time of Josiah. But there is abundant evidence from the monuments that he carried his arms into the interior of the country, particularly in the eighth year of his reign. Moreover, it is now known that the Pharaoh for whom one of the store-cities called Pithom (*i. e.*, the house of the god Tum) was built by the Israelites (Ex. i. 11) was Ramses II., and the other appears to have been named from the king himself. In addition to this the recently discovered Tel-el-Amarna tablets (of the reign of Amenophis IV., one of the successors of Thothmes III.), have made it clear that Canaan was then under Egyptian rule, and the Israelitish invasion could not have taken place until after the close of the eighteenth dynasty (see Prof. Sayce, 'The Higher Criticism and the Verdict of the Monuments,' p. 241). The evidence, then, that Ramses II. was the principal Pharaoh of the Oppression and his son the Pharaoh of the Exodus appears to be cumulative and almost overwhelming. The space, however, of 'N. & Q.' is valuable, and having done my best to answer Mr. Haines with the brevity which is essential, let me now close my remarks upon the subject.

W. T. Lynn.

Blackheath.

Burial in Point Lace (8th S. v. 69, 132, 255; vi. 54).—I think that, in the absence of conclusive authority, it is hardly fair to say that Mrs. Oldfield was buried in point lace, "according to her own desire." Anne Oldfield had not the somewhat aggressive virtue of her contemporary, Bracegirdle, and her failings did not, in common estimation, lean to the side of that quality, though there is no reason to believe that she was otherwise than constant to Maynwaring and Churchill; but she was a true womanly creature, and as the best-dressed woman on the stage, and, like her successor Abington, a leader of the fashions, it would not have been surprising if she had expressed the desire to be buried in becoming apparel. To use the words of Horace, which Cibber, who both admired and respected her, applies in her case:—

> Ubi plura nitent, non ego paucis
> Offendo maculis.

If, however, we are to believe the testimony of Mrs. Saunders, her faithful friend and companion, the thoughts of Mrs. Oldfield when on her death-bed were turned to far different objects than the vanities of earthly dress. Her will is silent on the point, and Mrs. Saunders appears to have been responsible for the attire worn by the actress in her coffin. Egerton, in describing her burial, says:—

> "As the Nicety of Dress was her Delight when Living, she was as nicely dressed after her Decease; being by Mrs. Saunders's direction thus laid in her Coffin. She had on, a very fine Brussels-Lace-Head; a Holland Shift with Tucker, and double Ruffles of the same Lace; a Pair of New Kid-Gloves, and her Body wrapped up in a Winding Sheet."—Egerton's 'Memoirs,' pp. 143, 144.

Pope's malicious satire was probably prompted by his hatred of Lord Hervey, who was a great friend of Mrs. Oldfield, and an executor of her will.

W. F. Prideaux.

Jaipur, Rajputana.

Robert Pollok (8th S. vi. 163).—Lest readers of Mr. Bayne's note on this poet should be misled as to the importance of the notice of him in 'Chambers's Encyclopædia,' it may be as well to state that it occupies about twenty-five lines. I venture to think that this is quite enough, and that Pollok's poem receives as much praise as it deserves from his "smart" and "strenuous biographer." 'The Course of Time' gave a double dulness to the Sundays of my youth.

C. C. B.

Abarbanel (8th S. v. 229).—I possess Wolf's 'Bibliotheca Hebræa' (Hamburg and Leipsic, 1715), but I am unable to find the words quoted from it by Mr. Platt, viz., that Isaac Abarbanel "cognomen a gante [*gente*, no doubt] fert inter suos satis illustri." At the same time, I quite agree with Mr. Platt that these words (if they were there) would afford no clear explanation—indeed, he might have said no explanation whatever—of the meaning of the name. As, however, Wolf's article extends over thirteen small quarto pages, I may perhaps have overlooked the words quoted by Mr. Platt, and would, therefore, ask him to give me the page. Before speculating as to the meaning of the name, one ought, strictly speaking, to know not only its consonants but also its punctuation; and as I should say it is never found pointed, we cannot have any certain knowledge with regard to its points. The only variation found in the consonants is that a *yôd* is sometimes found after the *n*.* It would seem, however, that at the present time the best accredited reading is *Abravanel;* at any rate, both in the British

* This I deduce from the circumstance that (as will be seen a few lines further on in the text) Abarbanel is said in a note to have written his own name (of course in Hebrew letters) Abrabaniel, in which the *i* = a *yôd*, and that Wolf, in the same note, also quotes the form Abarbaniel. Other forms given by Wolf are Abarbinel, Abarbenel, and, with transposed *b* and *r*, Abrauanel (*u* = *v* probably), Abrabinael.

Museum Catalogue of Hebrew Books and in Steinschneider, the reader is referred from Abarbanel to Abravanel. But if Abravanel is the true form, I can suggest no derivation for the word. Franc. ab Husen, however, who is quoted by Wolf, prefers the form Abrabanel, or rather Abrabbanel (i. e., with a *dagesh* in the second *b*), though he allows that A. himself (I call him A. so that I may not commit myself to any particular way of spelling) wrote his own name Abrabaniel, with a *yôd*. And this Abrabbanel F. ab H. naturally interprets as being made up of *Ab, Rabban, El* = Father, Master, God. These words may be understood either as an apostrophe addressed to the Most High by A. himself, and then adopted by him as his own name (1); or in the meaning of "(whose) father (and) master (is) God" (2). To (1) it may be objected that it would be difficult to find a Hebrew proper name consisting of two or more words used apostrophically. To (2) the objection is that though we do sometimes meet with names composed of two words (but not three) tacked together without any connecting link, as, *e.g.*, Ab-salom (which would, however, in accordance with Biblical Hebrew, be more correctly written Abi-shalom, as in 1 Kings xv. 2, 10), Abd'-el (A.V. Abdeel, Jer. xxxvi. 26), &c., still, in these cases, the first word seems to be commonly in stat. constr. and to govern the second word—which cannot be the case here. And when this is not the case, then it very commonly happens that the two words are joined together by a *yôd*, and this *yôd* may be understood in three ways. For it may be regarded either as a remnant of an old genitive ending (1). See Roediger's Gesenius's 'Gramm.' (1869), § 90, and Gesenius himself (1817), § 127. Or as a pron. suffix = my (2). Or as a paragogic letter, or connecting link, Gesenius's "Iod compaginis" (3). An example of (1) is Abdi-el (1 Chron. v. 15), for here the *yôd* cannot possibly be either (2) or (3). An example of (2) is Adoni-jah, if it = "Jehovah (is) my lord," as rendered by Gesenius (Tregelles), for the *yôd* might possibly belong to (3), and the meaning be "whose lord (is) Jehovah." An example of (3) is Abi-jah = "whose father is Jehovah" (Ges.),* and where Abi cannot mean "my father," unless, indeed, in composition the long vowel of the first syllable (*kamets*) can be shortened. See note †. But (2) and (3) run more or less into one another, for "Jehovah is my lord" becomes to any one other than the person designated by the *my*, "whose lord is Jehovah."

Now, I have already pointed out that A. himself is quoted as having written his own name Abrabaniel, or, as I should read it, Abrabbaniel, for the name was certainly written in unpointed Hebrew, and thus the difference between *b* and *bb* could not be marked. See F. ab Husen's Abrabbanel, quoted above. And this form Abrabbaniel (which ought to be the true one, as having been used by the man who first put it together) agrees, in part at least, with what I have just said about the use of *yôd*. Rabbani-el, according to (2) and (3), would mean either "my master is God" or "whose master is God"; and the only question is, what would the Ab added before it mean? My own notion is that A. intended by it exactly what most people would have understood him to mean if he had written Abirabbaniel (*i. e.*, Abi-rabbani-el) = "whose father (and) master is God";† and that if he dropped the first *i*, he did it for the sake of euphony, and because he thought the name would be as intelligible without it. But if he really thought this, he certainly deceived himself, for his name has remained a puzzle.

With regard to the applicability of the word Rabban to God, I must say that the Jews do not seem to apply it to him, though I see no reason why they should not. In the Hebrew prayer-book the word from the same root commonly used of God seems to be Ribbôn. We may, however, compare Rabboni in John xx. 16.

And lastly, with regard to the common form, Abarbanel, it seems to me due to a transposition only, *Abarb* being easier to pronounce than *Abrab*.

F. Chance.

Sydenham Hill.

P.S.—If any one wishes to know the Hebrew forms of the names used in this note, he can easily do so by referring to the index in Tregelles's Gesenius or to Smith's 'Dict. of the Bible.'

Griffith = Geoffrey (8th S. v. 507; vi. 117).—The late Rev. Thos. Griffith, M.A., Prebendary of St. Paul's and minister of Rams' Episcopal Chapel at Homerton, was very proud of his name, which I frequently heard him describe as being the Welsh for "good faith." He was awfully offended if any one ever added an *s*, which, he said, entirely altered the meaning, although I cannot say in what way, as I am not a Welsh scholar. Mr. Griffith was a very learned man, author of the 'A B C of Philosophy,' 'Fundamentals or Bases of Belief,' and many theological works, and certainly would not be likely to make a mistake in the etymology of his own name. G. Yarrow Baldock, Major.

Miss Yonge is wrong if she says that Griffith is the equivalent of Rufus. Griffith is an attempt at the transliteration of the Welsh

* Gesenius, in his 'Thes.,' translates Abi-el "pater roboris"; but in Dietrich's Gesenius (sixth ed., 1863) it is translated "dessen Vater Gott ist," which I very much prefer. Similarly I would interpret Malchi-el "whose (or my) king is God," and Malchi-(j)ah, "whose (or my) king is Jehovah," and not with Ges. "God's king," "Jehovah's king"=a king appointed by God or Jehovah, which seems to me very harsh.

† When the Abi is added, I prefer to render "whose father," &c., because in all the O.T. names compounded with Abi the first vowel is *chatepH-pathach*, and not *kamets*.

Gruffydd. There is no affinity between it and *rhudd*=red. It seems to me that Gruffydd is composed of *gruff*=what is fierce, and the affix *ydd*, denoting agency. *Gruff* or *grufft* is also the Welsh for that imaginary animal of compound ferocity the griffin. It then appears that Gruffydd means a fierce person, a name quite inappropriate to a messenger of the meek and mild, and it is not surprising that the famous ecclesiastic, as he came into note and office, changed it.

I read that in the year 1152 "on the death of Gilbert, Bishop of St. Asaph, Galffrai ab Arthur, foster son and nephew (a brother's son), to Uchtryd, Bishop of Llandaf, was consecrated bishop in his stead." From this I infer that Galffrai is the Welsh equivalent of Geoffrey. JNO. HUGHES.

The latter name, according to Miss Yonge ('History of Christian Names,' vol. ii. p. 176), is the same as Gottfrid=divine peace. Dr. Charnock, in his 'Prænomina,' says the name has been corrupted from Galfrid, for Walfrid, from O.S. *walt-frid*, powerful protector. He derives Griffith =Gryffydd from the Welsh *cref-fydd*, strong faith, or strong in faith. F. C. BIRKBECK TERRY.

"BULLIFANT" (8th S. v. 469; vi. 72).—I was, a few days ago, looking through the parish registers of Catfield, Norfolk, and came across many entries of this name, spelt Bulliphant.

R. W. K. GODDARD.

Nathaniel Hawthorne, in his 'Tales, Sketches, and other Papers,' devotes a chapter to "Dr. Bullivant," an apothecary in America (Cornhill) *temp.* James II., who seems to have been a character. On the fall of James he was one of fifty leaders of the Court party who were imprisoned.

CONSTANCE RUSSELL.

Swallowfield, Reading.

I have known the name Bullivant in Bedfordshire, a variant of Bullifant, probably a corruption of some other surname. There was a schoolmistress named Delavante, whose name the children altered to Dullivant. JOHN PICKFORD, M.A.

LADY CHARLOTTE EDWIN (8th S. iv. 28, 118, 295).—Charlotte Edwin, daughter of Robert Jones, of Fonmon Castle, co. Glamorgan, Esq., by Mary his wife, was married successively to Thomas Ashby, Esq. (ob. 1771), of Isleworth, Col. Charles Mawhood, and Charles Edwin, Esq., of Clearwell Hall, co. Gloucester. She died June 6, 1816, aged seventy-eight, and was buried at Isleworth, co. Middlesex. I should be pleased to learn in what relationship she stood to Lady Charlotte Edwin.

DANIEL HIPWELL.

KEPLER (8th S. vi. 188).—The posthumous work 'Somnium, sive Astronomia Lunaris,' is contained in the eighth or last volume of Frisch's edition of Kepler's works. It was first printed in 1634, about four years after his death. W. T. LYNN.

HAGGERSTON (8th S. vi. 187).—When living in the locality, some years ago, I was informed that the districts now known as Haggerston and Dalston originally formed one estate, which at the death of a certain owner was divided between his two daughters Hagar and Dorothy. Hence the corrupted names Haggerston and Dalston. There is one old terrace with the latter name spelt Dolston, which appears to bear out the above explanation.

G. W. JACKSON.

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Miscellaneous.

NOTES ON BOOKS, &c.

Dante, Beatrice, and the Divine Comedy. By Charles Tomlinson, F.R.S. (Williams & Norgate.)

PROF. TOMLINSON, who is the Barlow Lecturer on the 'Divine Comedy,' and is, moreover, well known to our readers, has published, on his favourite subject, a volume the size of which furnishes no index to its value. It is, indeed, one of the most erudite, convenient, and agreeable guides to the study of the greatest literary production of the Middle Ages that the student or the reader can desire. The subject-matter consists of notes prepared for the first course of Barlow Lectures, delivered in 1878 at University College. The whole is in ten chapters, headed, respectively, "The Commentator," "The Scribe," "The Printer," "The Poet," "Beatrice," "Dante and Beatrice," "Body and Spirit," "Dante's Bones and Portrait," "Cary's Translation," and "La Terza Rima." Portions of two of these have already seen the light in 'N. & Q.' Age has enlarged the Professor's knowledge without damping his enthusiasm, and his work is a mine of curious and valuable exegesis and information. The cleverest student will learn much from these wise pages, and to those aiming at a knowledge of Dante the work is of the utmost importance. Special value attaches to the Professor's opinions on Cary's 'Dante,' which he regards as wanting in simplicity. It has certainly been over praised. We, ourselves, prefer Cayley. Dayman's translation, with the Italian text in face of the English, is useful to the student, but is now, we believe, not easily accessible. Prof. Tomlinson owns to eighty-six years, and complains of failing health and sight. These must impede, but will not, we hope, arrest his labours in a field in which he has so diligently and successfully wrought.

The Manxman. By Hall Caine. (Heinemann.)

IT is no part of the function of 'N. & Q.' to review current fiction, whether prose or poetical. With a simple statement, then, that it is a work of genius or of admirably disciplined powers, and is one of the most impressive and original works of its class, we dismiss the story of 'The Manxman.' What, however, is permitted to us to say is that, from the folk-lore point, it is a work of supreme interest to our readers.

Of folk-speech, custom, and tradition in the Isle of Man it gives a description we know to be animated, and are disposed to accept as exact. The mingled simplicity and astuteness of the peasant, the quasi-Hibernian richness and blarneyism of his utterance, and other points are depicted so admirably that it may be doubted whether there are many peoples of whom we know so much as we do of the inhabitants of the Isle of Man. Of the curious forms of procedure that still linger in

that westernmost portion of northern England Mr. Caine had already shown his grasp in his former work, 'The Deemster.' The subject is to the antiquary of inexhaustible interest, and the vivacity and force of Mr. Caine's pictures detract in no wise from their authority and worth.

Records of the Parliament holden at Westminster on the 28th Day of February in the 33rd Year of the Reign of King Edward the First (A.D. 1305). Edited by Frederic William Maitland. (Stationery Office.)

The Rolls of Parliament as they were printed long ago are a wonderful series. There are defects in editorship, and misprints, some of them of a very misleading character, the names of persons and places are frequently blundered; but still, when every allowance is made for defective scholarship and carelessness, we may safely affirm that no other country possesses a record of its deliberative assembly of anything like the same amount of interest.

Despotism was, as it has been affirmed, a new thing in Europe. Almost every state had something which corresponded with our parliaments of the Plantagenet time. They nearly all of them perished, while ours, by what has been called a happy series of accidents, grew and flourished, and has in late years become the model from which many of the new representative bodies have taken their rules and modes of action. As this is so, anything which tends to bring into more clear relief the working of the parliamentary system in its earliest days is of value not only to ourselves but to almost every state of the civilized world.

The records which Mr. Maitland has edited help us to picture the English Parliament when it was a new thing. The Magnum Concilium of our Norman kings was an old institution in the earliest Edwardian time; but we can well imagine that when these roll's were new there were many cautious and timid persons who thought the new departure of an elective chamber a dangerous innovation. The documents before us lead to the conclusion that the Parliament of 1305 was a very business-like assembly, which got through its work far more quickly than its successors of our own day.

The rolls before us have never been published hitherto in their entirety, but many parts of them have long been known. Even now we gather that the record is incomplete, but it is very important that we should have in our hands every scrap that is known to exist.

The most interesting part of the volume consists of the petitions. They relate to a great number of subjects. One use of the parliament then as now was the correction of abuses. Here we find many regarding forest laws, unjust taxation, and the misdemeanours of corporations; but the petitions for favours to be granted by the king are by far the most curious. To most of them the curt reply was "Dominus Rex non concedit."

We trust some Scottish antiquary will be able to explain the meaning of the petition of the "Husbondi" of that realm, who begged that they should not be moved from year to year. This is an early example of the demand for fixity of tenure which deserves investigation.

The Principles of Chess in Theory and Practice. By James Mason. (Cox.)

Thoroughly practical in principle and up to date, this is the best work of its class that can be put in the hands of a beginner.

Shylock and Others. By G. H. Radford. (Fisher Unwin.)

Of the eight subjects dealt with by Mr. Radford in his bright, thoughtful, and well-written volume two are on Hamlet, one on Shylock, and one on Johnson's 'Irene.' Just half the contents are thus devoted to drama. The book may be commended for perusal. Its views are sound and its style literary.

The Elements of English Constitutional History. By F. C. Montague, M.A. (Longmans.)

We have here, from the admirably competent hands of Prof. Montague, a compendious account of the growth of English institutions which will greatly facilitate the studies of those beginning to read history, and which may be conveniently studied by those who have made some progress. The works of Stubbes, Gardiner, Anson, Freeman, and Bagehot have been laid under contribution in framing a book which aims at utility rather than originality.

From the press of Cogliati, of Milan, has been issued *Le Ultime Poesie di Alfredo Tennyson*, translated by Signor Paolo Bellezza, who has done much to spread a knowledge of our great poet among his countrymen. The translations, which are close and have much of the music of the original, include 'The Death of Œnone,' 'Tolemachus,' and 'The Dream of Akbar,' and form a worthy continuation of Signor Bellezza's labours.

Remarkable Comets, by Mr. W. T. Lynn, in praise of which we have spoken, has already reached a second edition.

Dr. Sparrow Simpson's third volume on the history of St. Paul's Cathedral is announced for immediate publication by Mr. Elliot Stock. It is entitled 'St. Paul's Cathedral and Old City Life,' and deals mainly with civic and cathedral life from the thirteenth century to the sixteenth. The work is illustrated by many curious views and facsimiles of old plates.

Messrs. John Haddon & Co. promise a book of plates of the "Comet" Coach on the London and Brighton road. It will be an *édition de luxe*, and limited to 250 copies.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Herbert Stuemer ("Old Surnames").—All the names after which you inquire, except Spinage, appear in the 'Post Office London Directory.'

Palamedes ("Chink—money").—Consult 'N. E. D.' Conjectures such as you send, if printed, will bring down on you and us the lash of philologists.

E. P. Wolferstan ("The many wintered crow," &c.).—Tennyson, 'Locksley Hall.'

Corrigendum.—P. 178, col. 1, l. 23, for "1815" read 1813.

Notice.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,

THE FINE ARTS, MUSIC, AND

THE DRAMA.

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